

# THE ANTI-SLAVERY RECORD.

Vol. II. No. VII.

JULY, 1836.

Whole No. 19.

Thou shalt in anywise rebuke thy neighbor and not suffer sin upon him. Open thy mouth for the dumb,—plead the cause of the poor and needy.

Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work.

Thou shalt love thy neighbor as thyself.—All things whatsoever ye would that men should do to you do ye even so to them; for this is the law and the prophets.

THE BIBLE.

## CONTENTS.

Hints on Anti-Slavery Mobs,  
The Bill of Abominations.

I. "Incendiary Pictures,"  
10. Receipts.

12  
10.

## NOTICE.

With this number the gratuitous issue of the Record will be much curtailed, so that many who have received packages for distribution will receive only one copy, for the sake of their getting this notice. The Voice of Freedom (or Monthly Emancipator) the last volume being concluded is also suspended. A variety of publications will still be furnished to subscribers and friends who wish to circulate at a very low rate. For terms see last page of the cover. The reason of this change will be in due time explained.

## NEW YORK.

PUBLISHED FOR THE AMERICAN ANTI-SLAVERY SOCIETY,  
BY R. G. WILLIAMS,

OFFICE CORNER OF NASSAU AND SPRUCE STREETS,  
OPPOSITE THE CITY HALL.  
Entrance No. 2, Spruce-st.

TERMS.—Single copy, twenty-five cents a year.

POSTAGE.—This contains one half sheet. Postage under 100 miles, 1 cent; over 100, 1 1/2 cents.

Please read and circulate.

### THE INCENDIARY PUBLICATION BILL.

The editor of the *Black Gazette*, thus remarked on this resort of desperation just before it was worthily sent down the back stairs of the Senate.

"All pamphlets and papers written or printed touching the subject of slavery" are to be prohibited. Let Daniel Webster then keep his Plymouth speech at home. Let no negligent postmaster suffer the Constitution of Massachusetts to slip through his fingers. Let him look sharply for the Declaration of Independence. It is an incendiary document, written by a pernicious old incendiary, by the name of Jefferson. And let him see to it that the writings of that same Tom Jefferson and Geo. Wythe and Patrick Henry—three notorious fanatics—are kept out of Virginia. Let not the debates in the Virginia Legislature in 1832 be sent to their authors. Let a *corollary committee* of Argus-eyed postmasters, men who are keen in detecting abolitionists, and who can

Sever and divide

"A hair 'twixt North and Northwest side!"

be set around the slave states. Let the Lynch clubs stand ready to lend assistance, by searching the pedlars and wooden nutmeg sellers from the North, lest amidst their "paper-rags" the word "slavery" may be lurking. For ourselves, we warn the South to beware. If this Bill becomes a law, we mean to send the Constitution of Virginia and the Declaration of Independence right into the heart of Virginia. Let the "Ancient Dominion" then pose itself upon its sovereignty, turn its house of delegates into a great Lynch club, keep out these "incendiary publications," and let the Gov. Hamilton for his sugar, "go to death" for its negroes!

Will the bill pass the house? We think not—in the name of justice, reason, and republicanism we pray it may not.

### MARRIAGES IN HAYTI.

Quoted from the Royal *Jamaica Gazette*, a pro-slavery paper.

When it is considered, what the manners, habits, and religion of the former Colonists were, it is not astonishing that the Haytiens of the present day should be deficient in certain moral obligations. Marriage, it is well known, was never considered by the French as a bond of society, much less as an obligation of religion; consequently women living with men without marriage are to be found everywhere. In fact, this sort of cohabitation is by far the most frequent, but the woman is considered, and deservedly so, in every respect, as a married wife. In these common cases of infidelity it would appear, were rare, the woman being highly respected in society, and enjoying, generally, the full confidence and esteem of her husband, shows an independence of mind, a devotion, and affectionate concern for his interests, which could scarcely be credited; but as it is, in spite of our English prejudices, we are forced to allow they have all the merit and preserve generally the respect paid to married women; in fact, the customs of the Haytiens charge them to look upon these conventional marriages with equal respect as the legal ones.

Of late years formal marriages are much more common, and will no doubt increase, as civilization progresses, as they are much more



THE  
ANTI-SLAVERY RECORD.

VOL. II. No. VII.

JULY, 1836.

WHOLE No. 19.

HINTS ON ANTI-ABOLITION MOBS.

For three or four years past, a small but rapidly increasing portion of the community have waged a moral warfare with slavery. By this is meant, that they have endeavored to persuade every body to regard as a sin against human nature, and against God, the holding of men in involuntary bondage as brute beasts, "goods and chattels," merchandise.—A sin, which, like every other, ought to be *immediately* abandoned.

In connexion with this moral warfare, it is notorious that there is hardly a city or village in the land, in which there has not been a tumultuous outbreak of popular indignation in the shape of brute force—or, more briefly, a *mob*, to frighten into silence the promulgators of this plain, self-evident, and by no means novel doctrine of human rights! What is worthy of special remark in regard to these mobs, is the fact that they have all been *Anti-abolition*, not Abolition mobs. *The brute force has always been on one side.* It has always been against the cause of abolition. And it may be remarked, by the way, that the anti-abolition side would not have resorted to physical force if they had had a superabundance, or even a moderate supply, of argument.

Now, it is of late often said—"The day of mobs has gone by." This is a great mistake; and it is partly to correct this mistake, and partly to put the friends of human rights on their guard, that we have taken up the pen.

Anti-abolition mobs will die on the same day with slavery, and not before.

But why will not mobs die before slavery? Because, 1. Slavery is a system of violence and wrong, both physical and moral, and will always defend itself by violence and wrong, physical as well as moral.

2. Our constitutions of general and state government, which are

founded on the doctrine of equal rights, of which slavery is the most enormous violation, will not permit abolitionists to be silenced *by law*, hence they must be silenced, if possible, by violence against law, or, slavery must go down.

3. Though mobs can never put down abolitionism, so long as the laws of God endure, yet slaveholders and their abettors will always be too blind to see it.

4. Thousands of northern merchants, manufacturers and others, share with the masters in the unjust gains of slavery. To say that slavery is a sin, touches their pockets almost as directly as those of the slaveholder; it excites as much wrath, and must naturally call forth the same violence that the slaveholder is wont to bestow upon all who question the mandates of his sovereign will.

5. So long as slavery exists, slaveholders will give their presidential votes with reference to the support of it, and so long will the whole horde of hungry sycophants who seek offices in the gift of the president, do the bidding of slaveholders—and so long will they be bidden to raise anti-abolition mobs.

6. So long as slavery exists, the men at the north, whether at the bottom or top of society, who love to live in idleness, will sympathize with the oppressor, and so far as they can do it safely, will mob or murder every abolitionist. Why? Because they have no true and conscientious regard for law and order. A man who can, to any extent, act on the principle of slavery, can have no just regard for the supremacy of the law, for slavery is in the highest degree the triumph of brute force over law—the substitution of the dictates of arbitrary will, for the restraints of righteous principle and constitutional enactments. A man who believes that, in *some circumstances*, unoffending, unconvicted, untried men, may be justly deprived of their liberty, must of necessity be corrupt enough to believe that, in *some circumstances* innocent citizens may be mobbed in defiance of law. Such a man may be expected to encourage mobs, in *some circumstances*; always, of course, “for the good of the country.” So long as slavery exists, there will be abundance of such men at the north, men who love idleness themselves and reverence it in others, men who hate industry themselves and despise it in others, and who will for ever sympathize with the tyrants who can get the most *work* with the least *pay*. Indeed, if there were not such men at the north, slavery would instantly cease. They are its most efficient supporters.

If the causes above mentioned will continue to operate so long as



slavery exists, and if abolition shall continue to flourish as it has done, then it is plain that more and stronger occasions will be furnished for mobs. The day of mobs is not yet past. It becomes us therefore to profit by our experience.

#### THE WAY IN WHICH THESE MOBS ARE GOT UP.

THEY never originate with the rabble. The aristocracy must have the sole credit of projecting, training, and leading them. No sooner is word received that an anti-slavery lecture or meeting is to take place, than the great men are in motion. "They are afraid that their city or village will be disgraced by a mob, which they say, in the face of such outrageous provocation it will be hardly possible to prevent. They think law and order ought to be preserved, but still they cannot find it in their hearts to blame the *people* if they *should* teach the abolitionist a salutary lesson. If men will brave public opinion they must take the consequences!" Such woful predictions along with abundant calumnies of the abolitionists are plentifully imparted in the bar-rooms, and stores, and at the street corners, where the wretches for whom the law has terrors will be most likely to hear them. These poor fellows reason thus, "Who knows better what the law can do than Judge *So and so*? and then the lawyers, and the congressmen, and all the great men think so too. One thing is certain, there will be a mob. If the judge meant to stop it or punish it, he would not have talked so about it. So we'll go and see what will come of it." There are few places where there is not a mass which may be easily excited in this way to any amount of disorder and riot.

It is wonderful how uniform is the history of all these disturbances. From one you may know them all. The head of the mob is composed of the expectants of office, the rich who love to oppress, the men who get their living by pandering to a base public sentiment, the professors of religion who shut out light lest they should see their duties. The long tail of the mob is made up of the sweepings of society, the reprobates from every thing good, men who drink deeply to revenge themselves upon the temperance reformation. In the head there is an intelligent hatred of abolition, and love of slaveholding. In the tail there is little else for motive but a hatred of moral obligation, and a desire to trample on law and order with impunity. Nine-tenths of the rabble who for three nights had possession of the city of New York, had not the slightest conception of the doctrines of those whose houses and churches they were demolishing. All they knew was, that so long as they attacked

only the abolitionists and the "niggers," there was no danger of bullets or bridewell. This was all they wanted to know.

#### THE DUTY OF ABOLITIONISTS.

1. The true originators of these mobs should be held responsible for them, before the world. Their inflammatory paragraphs, and harangues, and measures should be treasured up against them. It is an injury to charge the mischief upon their blinded dupes. Let not the leaders escape on the plea of *neutrality*. If the object of the mob were plunder, and a man of this class were to stand upon his neutrality, he would be set down as an abettor, and charged with an intention of sharing the spoil. With regard to men in public life there can be no such thing as neutrality. Their silence is all that the mob wants. We are greatly mistaken if in some of our cities the respectable fomentors of riots have not received a lesson which they will not forget to their dying day. They have been placed upon their good behaviour, and the credit they take to themselves, for the fact that more recent abolition meetings within their sphere have been held in peace, is both a proof of their former guilt, and of the salutary effect of the discipline applied to reform them. These inflated aristocrats would never venture to get up a mob if they did not expect to escape from the responsibility of it. "We have come here to inform you," said the Utica "*Committee of twenty-five*," to the State Anti-Slavery Convention, "that if you persevere, we will not hold ourselves responsible for the consequences." But they were responsible for all the disturbance and violence which did occur, as well as for all that might have occurred, for the mob had been preached up by themselves, and it had followed at their heels, not unbidden. Let the names of the instigators always be published, and let them be made to understand that, if they take the course of *predicting* and justifying mobs, *they* will be held responsible for the consequences.

2. There should be no unnecessary provocation. It is not the business of abolitionists to boast what they *will do*, nor to pit themselves against the brute force of their opponents, but to change the public mind by a fair and fearless exhibition of the truth. Mobs are exceedingly to be deprecated, as ruinous to the morals of those who participate in them, and dangerous to the cause of free government. Therefore every thing should be done to prevent them, except to yield that which is the end of all law and government, the cause of human rights. Every thing should be done to quell them, except to fear them and



obey their mandates. Here it may well be remarked that the extreme apprehension manifested by some abolitionists, and their overstrained caution while making arrangements for meetings or lectures, has not tended to prevent a mob, but quite the reverse. The cowardly opposition is greatly encouraged by any signs of timidity on the part of abolitionists. We should go straight forward, and the suspicion that our fellow-citizens will disgrace themselves by a riot, should never be suffered to escape from the lips of any one. When such a thing occurs, we should not *treat* it as a thing which was to be expected, but should never seem able to understand how Americans can mob any body for proclaiming the doctrine of our memorable Declaration of Independence. Cowardice in a good cause is sure to receive a plenty of the kicks and cuffs of cowards.

3. Abolitionists should never suffer themselves to be driven from a meeting by the menaces or the noise or the missiles of a mob. What! Should they suffer themselves to be cloven down in their seats? Should they put their lives in jeopardy where no principle is involved? It is hardly necessary to decide this to establish our proposition. Threats are not always dangerous. Courage is not the attribute of a mob. And more than all, it should be remembered that anti-abolition mobs are of a peculiar construction, as we have attempted to show. They are led by "gentlemen of property and standing," who know very well that a murder would not advance their interests. The miserable tools seek only to make that amount of disturbance which they understand can be made with impunity. The most enormous threats and the most profane oaths are as cheap with them as any other noise. But their threats have no more to do with an execution, than their oaths have with the truth. It is their province, as it was of the ass in the fable, sent to drive the beasts into the clutches of the lion, to *frighten* by a tremendous *braying*. A certain daily editor\* in New York, must have the glory of perfecting if not inventing this scheme of putting down the abolitionists. "To be sure," he admits, "it is wrong to mob the abolitionists in their meetings, all citizens have a right peaceably to assemble, &c.; but then *we* have a right to go to their meetings and say what we please." On this principle he calls upon all *patriots* to attend the abolition meetings and drown the speakers with clamor.— We can see no good reason to believe that any of the mobs got up to put down abolition meetings, on this plan, are likely to go much be-

\* James Watson Webb, of the *Courier and Enquirer*, seconded by many other editors, some of them professedly *pious*.

yond this tongue valor. Now whatever the duty of the abolitionists might be, provided the object of the mob was known to be *blood*, it cannot be their duty to yield and retire, when the object is obviously nothing more than to drive them out by clamor. Let them see that nothing short of slaughter will accomplish their purpose, and they will relinquish their wicked attempts. But what is gained by standing out against the deafening, diabolical uproar of a drunken mob? As to the rioters themselves, perhaps nothing, but as to the public, much. It gives a full proof of serious intentions and genuine sympathy for those in bonds. It will greatly diminish the frequency of mobs, for the civil authorities to see that by their permitting an outrageous breach of the peace they gain nothing but shame. It strengthens the courage of abolitionists to see that such a storm of wrath and railing can be lived through. On the other hand, let it be understood, that the first yell or the first brick-bat will put an abolition meeting to flight, and there will soon be in every place an organized band ready to play the game. If abolitionists have not made up their minds to face the brunt and run all the risks of mobs, whatever they may be, they might as well sit down in silence.

4. There should be no forcible resistance or menace of any kind. Every unpopular cause must owe its success to its endurance of persecution rather than to a physical vindication of its rights. And it is not necessary here to settle the question of the right or wrong of physical resistance, for whatever we may think of that, it is the most manifest and glaring folly for abolitionists to descend from the ground of *argument* where they have all possible advantage, to the ground of *brute force* where their enemies are a thousand to one, and must achieve an easy victory. A single act of violence on the part of an abolitionist is sufficient provocation for a general onset, and its evil influence will extend from one end of the land to the other. Altercation between individual abolitionists and mobocrats in the midst of a mob, is hardly less to be deprecated than violence. Words might as well be expended upon wild beasts. Let the mob have the credit of all the noise and disorder, while the friends of human rights retain their position with the calmness of reason and reliance on God, till the rage and rum of their adversaries has time to evaporate, for evaporate they will in a few hours, and together. Again.

5. The threat of a mob should never prevent a meeting. When a right, and above all that right of rights, free discussion, is called in question, then is the time to exercise it. Better to be driven from a



meeting by a storm of mob missiles and the satanic yells of the most villanous crew that a profligate aristocracy ever raked from the kennels of vice; better lose the life blood like water, than to submit now to the gag, on the subject of the household rights of man. Why, gagging is always only preparatory to robbery or murder, and if the matter is to be attempted, we may as well lose life first as last. It may be supposed that by a little waiting the storm will pass over harmless—the mobocrats will forget the subject, and *by and by* we may talk openly and plainly—Yes, and then they will *remember*, and their insolence will be tenfold greater than before, as they will have found out our weakness and their own strength. If abolitionists yield now, till the storm passes over, the day of grace for America is gone. There is no safety in retreat or standing still. But in going forward there is hope.

But while we recommend unflinching straight-forwardness in regard to mobs, we would by no means assert that wherever a mob is to be expected, there abolitionists should for that reason make it a point to hold meetings. This cause can command in its service but a given amount of energy, and of course that should be expended where it will tell most effectually. There is no question that lectures will effect more where reason bears sway, than where a mob does. All reformations commence and flourish most where the moral atmosphere is clearest. They do not commence in crowded and morally pestilential cities, but in the country. In the city, the brains of men are apt to be set to whirling like the carriage wheels, and their hearts to be hardened to human wo, by overwhelming and everywhere present spectacles of mingled vice and wretchedness, and their necks are so eternally bowing to pomp and vanity, that it is little wonder if they lose all manner of rectitude. But in the country, where the mockery of human art has not shut God out, the claims of humanity stand a better chance of a fair hearing and a righteous support. There is hardly room to doubt that the same labor in the cause of abolition, produces tenfold more fruit in the country than in the city. And this not simply because the country is more free from mobocracy than the city, but because there moral power lives and reigns more triumphantly. Cities afford the physical means of spreading the truth, but morally, in themselves, they are immense, stagnant, putrefying pools, which can only be kept from breeding general pestilence and destruction, by the purity of the streams which flow into them from the country.

6. Wicked, abominable, and dangerous as mobs are, in the cause of abolition, great advantage has been and may be derived from them.

Suppose that the southern states were full of mad dogs which were beginning to bite the people, and suppose we of the north were quite asleep to the matter, confident of our safety though exposed to danger, having in our hands the means both of prevention and cure, but quite ignorant of hydrophobia, and careless of the fate of our neighbors. And suppose it were the object of a lecturer to stir us up to act for the relief of others and our own salvation; would it not prodigiously increase his power, if in the course of his lecture half a dozen men, bitten by mad dogs, and foaming with canine madness, should rush in among his audience? There would be proof positive, not only that hydrophobia was a dreadful disease, but that his northern hearers were endangered by it. Now, in regard to slavery, if all at the north who are interested in their pockets to support it, were to tolerate abolition lectures with perfect indifference, there would be some reason to believe the stories they tell us about the mild and beneficent nature of slavery, as practically exemplified at the south. But now we know, and can effectually illustrate, the diabolical horrors of the system which crushes our colored brethren at the south, by the malicious, mean and murderous outrages upon their humble advocates at the north. When was a good cause, or a manly cause, or even a tolerable cause defended by hard swearing, brick-bats, and stale eggs, wielded by mobs of gamblers, debauchees, and sots, marshalled by well-dressed extortioners and cringing office-seekers? Really, it is difficult to say which is least to the credit of slavery, the character of these mobs, of the leaders, or of the missiles. The M'Duffies will mistake their interests, if they do not immediately pass word to their faithful allies at the north to put an instant stop to these mobs. Every abolition lecture they break up is a ruinous victory to the cause of slavery. The abolition lecturer comes into a place with his brains and his pockets full of facts and arguments to prove that slavery concerns the north, is supported at the north, endangers the north. The mob breaks in and drives him from the church. The next day he meets the same, or a still larger audience in a barn perhaps, and says, "the occurrence of yesterday renders it unnecessary for me, as I had intended, to develop and illustrate our connexion with and support of slavery, I shall therefore pass to the next topic." But, if the lecturer should be entirely driven off, the audience, dispersed by a pro-slavery mob, would not fail to make the same inference.

7. The salvation of our country now depends upon *our* living down, and working down, these mobs. They have already triumphed over



law; it is ours to show them, and the country, and all future generations, that such a triumph must be short, and soon repented of. It is ours to show that when a proud and tyrannical majority overleaps the sacred bulwark of the constitution, to trample on the minority's *freedom of speech*, they shall then meet a terrible avenger in the person of calm TRUTH, by whose unerring pencil and unfading colors, they shall be hung up on the canvas of the sky for everlasting contempt—a salutary warning to coming ages. Let us plead the cause of the poor and the needy, for his Redeemer is mighty.

In illustration of some of the previous remarks, we subjoin from the Emancipator the closing paragraph, in an account of the recent mob in Lockport. Near the close of Mr. Weld's lecture there, a meeting was called of the abolitionists of Niagara county, to organize a County Anti-Slavery Society, and the use of a church was obtained of its trustees. The mob, headed by the first judge and sheriff of the county, met at the same place. The result was as follows, and we hope it will teach abolitionists not to fear "the face of clay."

"One resolution decreed, that Mr. Weld should leave the place, and demanded an answer on the spot. Of course, he refused to respond to the call of the mob, although his answer was repeatedly and loudly demanded by its chairman. Another resolution declared, that no County Society should be formed. After about four hours of such turmoil, the mobocratic meeting *dissolved*, though scarcely any persons left the house. During all this commotion, *the abolitionists kept their seats*. The uproar having ceased, Mr. Weld rose and said, the abolitionists would now test the question, whether they were slaves *without* rights, or men *with* rights, by proceeding to organize the Niagara County Anti-Slavery Society. The Constitution was then read, and the society duly organized, the judges and *sans culottes* looking on. Mr. Weld then said, it was well understood that this was to have been his last lecture, having been so announced some days before, and well known to the mob, and hence they had shown their courage in resolving that he *should* leave the place, *after* he himself had resolved that he *would* do so. But duties alter with circumstances; and he would now stay, and test the question, whether our constitutional rights were realities or mockeries, and whether Statute law or Lynch law prevailed in Lockport. Accordingly, with leave of divine Providence, he said he should lecture in that house on Monday, at 2 o'clock, P. M.—remarking, that if the lecture passed off without interruption, it would be *his last*, but if not, he should stay in Lockport and continue to plead for constitutional liberty, and the supremacy of the laws, till liberty or he was defunct. After a session of five hours they adjourned. Monday came, and with it an immense assemblage, crowding the house to overflowing as on Saturday. Mr. Weld lectured between four and five hours, and at the close of his remarks, *four hundred and*

*eighty new members united with the Anti-Slavery Society. There being no disturbance, he lectured no more, and soon left the place. It was a glorious triumph of courage over cowardice, right over wrong, liberty over anarchy, religion over heathenism."*

### "THE BILL OF ABOMINATIONS."

BY J. G. WHITTIER.

[From the Essex Gazette.]

LINES written on the passage of Pinkney's Resolutions in the House of Representatives, and of Calhoun's "Bill of Abominations" in the Senate of the United States.

Now, by our fathers' ashes!—where's the spirit  
Of the true hearted and the unshackled gone?  
Sons of old freemen, do we but inherit  
Their names alone!

Is the old Pilgrim spirit quenched within us?  
Stoops the proud manhood of our souls so low,  
That Mammon's lure or Party's wile can win us  
To silence now?

No—when our land to ruin's brink is verging  
In God's name, let us speak, while there is time!  
Now, when the padlocks for our lips are forging  
SILENCE IS CRIME!

What! shall we henceforth humbly ask as favors  
Rights all our own!—in madness shall we barter  
For treacherous peace, the FREEDOM Nature gave us,  
God and our Charter?

Here shall the statesman seek the free to fetter?  
Here Lynch law light its horrid fires on high?  
And in the Church, their proud and skilled abettor,  
Make truth a lie?

Torture the pages of the hallowed Bible  
To sanction crime and robbery and blood,  
And in Oppression's hateful service, libel  
Both man and God?

Shall our New England stand erect no longer,  
But stoop in chains upon her downward way,  
Thicker to gather on her limbs and stronger  
Day after day.

Oh no—methinks from all her wild green mountains—  
From valleys where her slumbering fathers lie—  
From her blue rivers and her welling fountains,  
And clear, cold sky!



From her rough coast and isles, which hungry ocean  
Gnaws with his surges—from the fisher's skiff,  
With white sail swaying to the billow's motion,  
Round rock and cliff.

From the free fireside of her unbought farmer—  
From her free laborer at his loom and wheel;  
From the brown smith-shop, where beneath the hammer  
Rings the red steel!

From each and all, if God hath not forsaken  
Our land, and left us to an evil choice,  
Loud as the summer thunder-bolt shall waken  
A PEOPLE'S VOICE!

Startling and stern!—the Northern winds shall bear it  
Over Potomac's to St. Mary's wave;  
And buried Freedom shall awake to hear it  
Within her grave.

Oh—let that voice go forth—The bondman sighing  
By Santee's wave—in Mississippi's cane,  
Shall feel the hope, within his bosom dying,  
Revive again.

Let it go forth!—The millions who are gazing  
Sadly upon us, from afar, shall smile,  
And unto God devout thanksgiving raising,  
Bless us the while.

Oh—for your ancient freedom, pure and holy,  
For the deliverance of a groaning earth,  
For the wronged captive, bleeding, crushed and lowly,  
Let it go forth!

Sons of the best of fathers; will ye falter  
With all they left ye periled and at stake!  
Ho—once again on Freedom's holy altar  
The fire awake!

Prayer-strengthened for the trial, come together,  
Put on the harness for the moral fight,  
And with the blessing of your Heavenly Father  
MAINTAIN THE RIGHT!

---

#### APPOINTMENT OF ASSISTANT TREASURER.

The Executive Committee have appointed Mr. Lewis Tappan, Assistant Treasurer, to act during the absence of Mr. Rankin in Europe.



Who bids?

**"INCENDIARY PICTURES."**

Owing to the absence of the Editor no "incendiary picture" was prepared for this number of the Record. We have, however, procured and placed above a little one—"inflammatory, incendiary, and insurrectionary in the highest degree"—which is in common use at the South. The cast from which it was taken was manufactured in this city, for the southern trade, by a firm of stereotypers, who, on account of the same southern trade, refused to stereotype the Record, *because* it contained just such pictures! Now, how does it come to pass, that this said picture when printed in a southern newspaper is perfectly harmless, but when printed in the Anti-Slavery Record is perfectly incendiary? We have nothing further to say about it till this question is answered.

**RECEIPTS**

Into the Treasury of the American A. S. Society, from May 15th, to June 21th, 1836.		York, N. Y., Individuals, per Wm. Mc- Crackan,	54 63
Bath, Maine, Friends,	\$13 00		
Champlain, N. Y. Prudential Com. of C.			\$972 57
Benev. Soc.	11 00	LEWIS TAPPAN, Assistant Treasurer, No. 3, Spruce St.	
China, N. Y., C. O. Shephard, Esq.,	5 00	New York, June 21, 1836.	
Hartwick, N. Y., per S. Maynard,	1 00	Quarterly Collections received by the Publishing Agent, from May 1st, to June 1st, 1836.	
Jersey Township, O., Friends, per E. White- head,	5 00	Andover, Ohio, per A. Coleman,	\$1 50
Mansfield, Ct. Dr. J. Adama,	3 00	Brighton, N. Y., per Dr. W. W. Read,	3 13
" Miss S. Ellsworth,	1 00	Dartmouth College, per J. Lord,	2 00
Massachusetts, A Friend,	25 00	Hudson, N. Y., per Miss M. Marriott,	5 77
Middletown, Ct., per J. G. Baldwin, on ac- count of pledge,	25 00	Kingsboro, " per S. S. Wells, Esq.,	8 00
New York City Ladies' A. S. Society, (\$120 of which are from the A. S. Sewing So- ciety,)	130 00	Loudoun, N. H. per Mr. Chamberlin,	5 00
New York City, Arthur Tappan,	250 00	Little Campton, R. I. per Mrs. S. S. Willbourn,	5 00
" John Rankin, for June, July and August,	300 00	Marcellus, N. Y., per A. Rockwell,	2 25
" Rev. James Lilley,	2 00	New York, per H. Owen,	1 50
" Charles M. Hyatt,	1 00	Norwalk, Ct. per Mr. Warner,	1 50
" N. Comstock,	25	Oneida Institute, N. Y. per W. I. Savage,	10 50
" A Friend,	1 25	Peterboro, N. Y., per A. Raymond,	12 00
Portland, Maine, Young Men's A. S. Society per Gen. Appleton,	40 00	Rochester, " per Dr. W. W. Read,	21 37
Rochester, N. Y. A. S. Society, per G. A. Avery,	34 44	Walton, " per A. P. St. John,	1 50
" " C. H. Graham,	5 00	Whitesboro, " per Rev. B. Green,	2 77
Rome, " Dr. A. Blair,	2 50	Received for the Emancipator,	246 00
Ripley, Ohio, A. S. Society, per J. Shephard,	27 00	" Voice of Freedom,	171 10
South Bridgeton, Me., Gen. S. Perley,	20 00	" Human Rights,	91 66
" " Rev. J. P. Fessenden,	4 00	" A. S. Record,	27 62
Scarsdale, N. Y., A Friend,	1 00	" Quarterly Magazine,	26 25
Tompkinsville, N. Y., per Wm. McGeorge,	1 13	" Books and Pamphlets,	366 84
Vernon, Ct., George Kellogg,	5 50		
Valley, Pa., Rev. James Nourse,	1 00		
Wattsburg, Pa., Rev. J. B. Wilson's Congre- gation,	2 88		
		R. G. WILLIAMS, Publishing Agent, corner of Nassau and Spruce Streets, (No. 3 Spruce.)	\$1016 01
		Total,	\$1998 83



encouraged by the laws. The condition of the female sex, however, appears to be somewhat degraded. The greater part of the household duties necessarily fall upon them, from the general want of servants. Females of respectable families are constantly obliged to perform the meanest offices, &c., and they have consequently little time for the cultivation of the mind. They are excellent seamstresses, and good housewives. Here and there you will hear a woman or a girl, but in general, simple reading and writing are the limits of their acquisitions. They are excellent dancers and dress with great neatness and modesty. On gala days, nothing can be more admirable than the great taste, rich and simple "elegance" of their attire. They are peculiar in wearing a madras handkerchief about their head, with high tortoise-shell combs, and although no absolute beauties may be found amongst them, they are generally pleasing, with handsome and expressive countenances, with fine black hair, and are elegant figures, especially those of the mixed classes. It appears that marriage in Hayti is attended with a great deal of formality. The parties first go before the Notary Public of the parish, or, properly speaking, Officer Civil, with witnesses, who generally consist of the greater part of the families of each party, where the contract of marriage is formally registered; afterwards follows the religious ceremony. Benediction is performed in the church; the relations and friends of the parties all attend in full dress; the ceremony finishes with a dinner, ball, and supper. The whole is conducted with the greatest decorum and decency."

#### ANECDOTE OF JEAN PIERRE BOYER, PRESIDENT OF HAYTI.

Before the abolition of Slavery in the British colonies, two Slaves fled from Jamaica in a sloop, which they steered to the island of Hayti. Upon landing they left the sloop and fled to the mountains. Boyer immediately informed the Governor of Jamaica of the fact and offered to return the sloop as soon as it should be properly clanned. A British captain was directed to proceed to Hayti and demand not only the sloop but the runaways. This officer and his second in command were received by Boyer with great politeness in his princely palace. They stated the claim to the sloop, and it was promptly restored. But it was a very "delicate" matter to ask the President of a "free negro" republic for the fugitive slaves. The gallant British captain hesitated, looked imploringly at his second, and revolved in his mind the alternative of breaching the question or going back in disgrace. At length he ventured to say, "Your Excellency is probably aware of the two slaves—" "Yes, and you are instructed to demand them, also!" exclaimed Boyer, starting from his seat and assuming a gravity any thing but agreeable to the pale faced applicants. A silence ensued of some minutes, every minute of which was an age to the captain, while Boyer strode slowly up and down the hall. At length he relieved the two officers from their embarrassment by saying, "I have heard that slaves sometimes escape from the colonies to England, will you please to inform me whether they are delivered up on claim of their masters?" "No," replied the captain, "every man is free in England; the law allows no slavery there, nor can the master recover his slave there." "Well," said Boyer, "tell your king it is just so in Hayti."

## PUBLICATIONS OF THE AMERICAN ANTI-SLAVERY SOCIETY.

On the first of each month is issued a small newspaper, entitled **HUMAN RIGHTS**; on the second week, the **ANTI-SLAVERY RECORD**; on the third week, the **SLAVE'S FRIEND**. The **EMANCIPATOR** is published weekly and sent to subscribers according to the terms below. The **ANTI-SLAVERY MAGAZINE** is published as a quarterly and sent to subscribers for \$1.00 a year in advance.

### PRICE OF THE PUBLICATIONS.

#### EMANCIPATOR—WEEKLY.

One copy, 25 cents per annum, always in advance.  
 Subscribers who will forward the money for five copies shall be entitled to the copy gratis.  
 Five copies will be received in advance in payment for 25 copies, provided they are all directed to one post office.

#### HUMAN RIGHTS.

Single copy, 25 cents per annum.  
 Twenty copies to one address, \$5.00, or 12 1/2 cents each per annum.  
 Forty copies to one address, \$10.00, or 12 1/2 cents each per annum.  
 Eighty copies to one address, \$20.00, or 12 1/2 cents each per annum.

#### ANTI-SLAVERY RECORD.

One copy, 25 cents per annum.  
 Twenty-five copies to one address, \$5.00, or 20 cents each per annum.  
 Fifty copies to one address, \$10.00, or 20 cents each per annum.  
 One hundred copies to one address, \$15.00, or 15 cents each per annum.  
 They will also be sold at the office at \$1.50 per hundred, and sent to subscribers to the Society's funds according to the plan below.

#### SLAVE'S FRIEND.

Single numbers, 2 cents.  
 A dozen numbers, 20 cents.  
 A hundred numbers, \$2.00.  
 A thousand numbers, \$20.00.  
 Payment is to be made in all cases in advance, free of postage.

### QUARTERLY SUBSCRIPTION PLAN.

The Executive Committee of the American Anti-Slavery Society propose the following plan for raising funds.

1. They invite every abolitionist to give something to the Society steadily by becoming a regular subscriber to its funds.
2. While large sums are requested or such as are able to give them, they would invite each person to pledge the payment of at least \$1.00 a year, in quarterly payments, which will enable the 250 or 300 members of the Society per month.
3. They recommend to their auxiliaries to appoint individuals who shall collect the subscription, and pay it over as directed below.
4. In places where no auxiliary society exists, they request persons who are willing to pledge themselves to raise a certain amount, to act as collectors.
5. The quarterly collections should be remitted, without delay, by mail. The money should be raised perfectly safe, and the use of the money for one week in this advance cause, is worth more than the postage.
6. To every person who becomes a collector, and pledges himself to remit a certain amount, the Society a package of the **ANTI-SLAVERY RECORD** will be sent monthly, sufficient to supply each subscriber with one number for every 12 1/2 cents of subscription. Or if preferred, it will be sent by mail to the individual subscriber, their names and post office address being forwarded as a plan here.
7. The records will be forwarded after the expiration of each quarter, until the subscription is received.

### CORRESPONDENCE OF THE AMERICAN ANTI-SLAVERY SOCIETY.

Business should be submitted to Mr. Lewis TAPPAN, American Treasurer, No. 1 Prince-st. N. Y.  
 All business letters in regard to the publications or remittances on the Monthly Subscription Plan should be addressed to Mr. H. B. WILKINSON, Publishing Agent, No. 3 South-st., New York.  
 Other letters, and communications to be inserted in any of the publications, should be addressed to J. WILSON, Jr. Secretary for Domestic Correspondence, No. 3 South-st., New York.